

Light:

A Journal of Psychical, Occult, and Mystical Research.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

"LIGHT! MORE LIGHT!"—Goethe.

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PRICE TWOPENCE.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

NOTES BY THE WAY.

Contributed by "M.A. (Oxon)."

I may add to the cases detailed last week the following remarkable case of recovery, by medical-magnetic manipulation, at the Cripples' Home. "About the end of last August, a lady was asked to go to St. Bartholomew's Hospital to teach some of the nurses how to rub. On the occasion of her first visit she observed a female patient apparently in the last stage of illness. Her complaint was described as 'contraction of the knees.' The lady made inquiries and found that the case had been a long one, and was considered quite hopeless. She examined the poor woman and was greatly shocked at her condition. She was a perfect skeleton, nothing but bones covered with a hard, dry, parchment-like skin; knees, ankles, and insteps all badly contracted. It was said she had an internal tumour or abscess, and a large swelling was apparent in her side, below the back part of the left rib; this also was said to be an abscess. She had continual diarrhoea, and frequent sickness. She had no power to retain any secretions, being unconscious, apparently from partial paralysis, of their passage. Her hands and the muscles of her face were constantly shaking and twitching; her weakness was intense; she could scarcely speak; was quite unable to turn in her bed without assistance; and had several very bad bed-sores. She suffered much from what she described as bearing-down pains.

It was agreed, through the kindness of the head surgeon, Mr. T. Smith (and afterwards of Mr. Butlin), that the case should, on the strongly expressed wish of the patient, be permitted to be treated by rubbing, otherwise magnetic-medical manipulation, and the necessary changes made in diet, &c., &c. Two ladies undertook this. The first thing prescribed under the new treatment was daily gentle rubbing with olive oil, medicated with a few drops of eucalyptus.

This was followed daily by magnetic manipulation, by one or other of the two ladies.

A sparkling light wine (Saumur) was substituted for port wine. The patient was ordered food every two hours, and in order to carry out this order with the best results to the patient, light nourishing food was daily supplied by one of the ladies to supplement the hospital diet.

The patient's recovery commenced from the first day of the change, and in a few weeks she was removed nearly convalescent, the sores and abscesses healed. Since her removal the treatment has been continued, the only change

being a modification of food, according to her condition. Her health is now quite restored, all functions proceeding naturally. She is sitting up, steadily recovering flesh and strength, and the contractions of the joints are gradually giving way to the gentle and painless processes of manipulation, and the movements which form part of the treatment of such cases at the Cripples' Home, 7, Somerset-terrace, Carlton-road, Maida Vale, W., where the patient now is."

Professors Törnebohm and Edland (University of Stockholm, Sweden) must be added to the long list of those competent scientific observers who have attested the facts of mediumship, and have adopted the Spiritualist hypothesis. After detailing, with precision, the phenomena occurring in the presence of Mr. Eglinton during a visit to Sweden, "in the house of an honoured family"—phenomena of familiar type—they proceed:—

"The great question now is, how are we to explain satisfactorily the strange proceedings here related? The circumstances under which they took place wholly exclude all thoughts of conjuring. No conjurer would consent to play his tricks without an assistant, or apparatus of any kind, in a room where he had never been able to make any preparations whatever, and with both hands held fast. Some other explanation must be given: probably long and difficult researches are necessary. By people in general it is justly considered a great deal easier to laugh at what one cannot understand than to discover the cause of it; therefore the greater number choose the former way, although it explains nothing. When something strange and inexplicable occurs, the first thing to do is not to find out if it is possible or not, but to get proofs that it really has been done. If we have tangible facts to put forward, everybody must admit the possibility of the thing, although they cannot explain it. Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdoms they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages.—TÖRNEBOHM AND EDLAND." (p. 59) "Twixt Two Worlds."

Baron von Hellenbach's account of the lights that he saw in the presence of Mr. Eglinton* is of interest. I have repeatedly noticed that the spirit-light has no illuminating power beyond its own area. It throws no light into the room, though it is in itself of a more or less brilliant phosphorescent quality. Various kinds of "light" are depicted and described in "Twixt Two Worlds" (pp. 163, *et seq.*) and to them I must refer the curious for much information that is new and interesting. Baron von Hellenbach's account is as follows:—

"As to the appearance of lights, sparks and points of light were undoubtedly frequently seen at an unattainable distance from Mr. Eglinton, besides which on one occasion a bluish cross was seen, though in this case he was standing outside the circle, but had he been able to place such a phosphorescent light there, the riddle remains why the room should not be lit by it. Sulphide of calcium, barium, and strontium illuminate very powerfully, and Professor Balmain has constructed a safety lamp for the use of miners, of this phosphorescent quality, which, though throwing a weaker light than those in ordinary use, yet gives sufficient for the purpose. This, however, was not the case with this appearance; the cross, which of itself was much

*"Twixt Two Worlds." (p. 64.)

brighter and of a far deeper blue than quicksilver in an air-exhausted receiver, which gives sufficient light of itself to show the outline of a hand—notwithstanding which the blue cross gave no light whatever, the room remaining, as dark as before. The time of day made it impossible that rays of sunlight should by any means penetrate into the room, for the séance took place at eight o'clock in the evening, and since four o'clock Eglinton and I had been constantly together."

The interest excited by M. Tissot's striking "Apparition Médianimique," induces me to transfer to these columns the description of the séance at which the experience was obtained. Many saw the picture at the last *Conversazione* of the London Spiritualist Alliance who may possibly not see the account given in "Twixt Two Worlds."* The picture, it may not be amiss to say, is to be seen at "LIGHT" office, together with those of Mr. Keulemans, illustrative of materialisation phenomena. This is the account:—

"The séances M. Tissot had with Mr. Eglinton in Paris quite won him over to our ranks, and resulted in a determination on his part to visit England later in the year to go through a regular course of investigation. This he did with the most satisfactory results, obtaining clear and irrefragable evidence as to the identity of the spirits communicating with him through Mr. Eglinton's mediumship, both in connection with psychography and materialisation. At the last and culminating séance he had a touching and unique experience. The veil was lifted, and he saw one whose sweet companionship had been his joy and solace in years gone by. It is not possible or right that such sacred experiences should be revealed in their fullest expression to an unsympathetic world, but the few details of the séance I am enabled to give will no doubt be acceptable to those whose knowledge bids them lend a listening ear.

"The séance (a private one) took place on the 20th May, 1885, and there were present, besides M. Tissot and the medium, three ladies and one gentleman. After the usual preliminaries of a dark séance, Mr. Eglinton took his place in an easy-chair close to M. Tissot's right hand, and so remained the whole time. The doors were all locked, and the room otherwise secured. After conversing for a time two figures were seen standing side by side on M. Tissot's left hand. They were at first seen very indistinctly, but gradually they became more and more plainly visible, until those nearest could distinguish every feature. The light carried by the male figure ('Ernest') was exceptionally bright, and was so used as to light up in a most effective manner the features of his companion. M. Tissot, looking into her face, immediately recognised the latter, and, much overcome, asked her to kiss him. This she did several times, the lips being observed to move. One of the sitters distinctly saw 'Ernest' place the light in such a position that while M. Tissot was gazing at the face of the female form her features were 'brilliantly illuminated;' it also lighted M. Tissot's face. After staying with him for some minutes, she again kissed him, shook hands, and vanished.

"This incident M. Tissot subsequently chose as the subject for a mezzotint entitled 'Apparition Médianimique,' which has now become the wonder and talk of the artistic world. Two figures are disclosed, set against a dark background—one a sweet pretty female form, with the head slightly thrown back and resting on the shoulder of the companion by her side. Her face bears an expression of wistful tenderness, which tells its own tale of happy reunion.

"'Peace, let it be. I love him still, and shall love him for ever; The dead are not dead, but alive.'

"'Ernest's' face reveals the noble spirit he is—full of solicitude and compassionate love of his kind. The ideal which those who have come in contact with him must have formed (I can speak for myself) is here fully portrayed. In both figures the hands are held half open in front, 'Ernest' bearing the light with which their faces are illumined.

"As a work of art there is no question of its merit. Powerfully conceived and happily rendered, the picture tells its own tale, and is a lasting monument of the artist's appreciation of the blessing bestowed by spirit communion."

* P. 187.

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RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 76.)

[In this column will be given from time to time such accounts of psychical phenomena as seem to be worthy of permanent record. Beyond the general classification indicated, no attempt at tabulation will at present be made; that work will follow in due course. In furtherance of this object we shall be pleased to receive from our readers brief reports of phenomena subject to two conditions: (1) That a colourless statement of facts without comment is given, and (2) that communications are accompanied by the names and addresses of those concerned, not necessarily for publication, though we should naturally prefer to be at liberty to publish them. Amongst the phenomena referred to may be mentioned:—

- | | |
|---|---|
| A.—Mesmerism. | M.—Rappings, Knockings, and Stone Throwings. |
| B.—Trance. | N.—The Spirit Voice and Clair audience. |
| C.—Clairvoyance. | O.—Psychography. |
| D.—Thought-reading. | P.—Automatic Writing. |
| E.—Prescience, Previsional and Coincidental Dreams. | Q.—Movement of Material Objects without Physical Contact. |
| F.—Apparitions. | R.—Speaking and Writing in Tongues. |
| G.—The Human "Double." | S.—Miscellaneous Phenomena. |
| H.—Presence at a Distance. | T.—Coincidences. |
| I.—Haunted Houses. | |
| K.—Spirit Identity. | |
| L.—Materialised Forms. | |

Friends having had experience of any of these phenomena will be doing us a service if they will report them to us, giving—

- (1) The names and addresses of the persons concerned.
- (2) The circumstances under which the phenomena took place.
- (3) A brief account of the occurrence.

Letters should be addressed to the Editor of "LIGHT," 16, Craven-street, Charing Cross.]

CLASS K.—SPIRIT IDENTITY.

In the issue of "LIGHT" for January 30th, Mr. Frederic W. H. Myers—referring to the paucity of evidence of facts having been communicated through spiritual agency, previously unknown to the sitters—asks: "Are there not then such phenomena going on?" I am in a position to answer with confidence that there are, and I believe many others must have had the same experiences as myself. But the great difficulty in making such evidence public arises from the fact that the most convincing tests Spiritualists receive are usually given with respect to subjects so sacred as to be known only to their own souls, and which they naturally shrink from exposing to the criticism of the world. In behalf of Spiritualism, however, and because your correspondent asks for it so earnestly, I will relate what took place through my own mediumship a short time since.

Many years ago I enjoyed the friendship of a gentleman who had lost a favourite sister before we met. He often talked to me of her, however, and I heard every particular of her life and death. Circumstances parted me from my friend, and for eleven years there was no intercourse between us. At the end of that time I was sitting one day at the table for spiritual communications with a lady, when the name of this gentleman's sister was rapped out—it being the first time she had ever attempted to communicate with me. The following conversation ensued between us:—

"What do you want with me, Emily?"

"I have come to tell you that my brother is in England and would like to hear from you. Write to him to the club at C—, and tell him where to find you."

"I hardly like to do that, Emily. It is a long time since I heard from him, and he may not wish to renew the acquaintance."

"Yes, he does. He often thinks of you. Write to him."

"I must have some proof first that he *does* wish it."

"He shall tell you so himself. Sit again at twelve o'clock. He will be asleep then, and I will bring his spirit to the table." Accordingly at twelve o'clock I sat again, and Emily returned.

"I have brought my brother! He is here. Question him yourself."

I asked, "Does Emily speak the truth when she says you wish to hear from me?"

The answer was, "Yes. Fetch a pencil and paper."

When I had brought them, he continued, "Write down what I dictate to you." I did so. The words dictated were, "Long years have indeed passed since last we met, but years, however long, cannot efface the memory of the past. I have never

ceased to think of you, and pray for you." Then he added, "Keep the paper, and write to me to the club at C—."

So doubtful am I always, however, of any manifestations through my own mediumship, that it was *ten days* before I summoned up courage to send a letter to the friend in question, of whose presence in England I was not aware, and whose address I had never heard before. My letter, however, was answered *by return of post*, and the answer contained the *very words* that had been dictated to me at the table *ten days previously*. Can the "ordinary educated world" explain how sentences spelt out through a table in London on the 5th of December, can have been transmitted by any natural agency to the brain of a living person 400 miles distant, to be transcribed by him on the 15th? The facts communicated to me were not only "unknown"; they were in the last degree improbable. And they were not facts that *had* taken place, but that *were* to take place ten days afterwards. This is not the sole instance *by many*, in which the spirits of persons, still living, have come to my table, and even spoken to me through a trance medium, and I should much like to know if any of your readers have had similar experiences, though I cannot find that it is every medium who has the power to produce them.

FLORENCE MARRYAT.

CLASS K.—SPIRIT IDENTITY.

Three years ago I rented an office in Baltimore, U.S.A. The owner of the house took in a lodger shortly after, a gentleman from Chicago. I was editing the *Spirit Telephone* at the time, and this lodger seemed much interested in the subject of Spiritualism, which he said he had heard of, but knew nothing about. Finding that I professed to know something of astrology, he asked me to set his horoscope. I did so, but could not tell him anything correctly. The next day he came to me in a very excited manner, and informed me that he awoke during the night, and saw his deceased mother standing in the room, and that she said to him "You have not given that gentleman the correct time of your birth: it was so and so, not as you stated it to be." He added that he was wide awake at the time, and that by way of assuring himself as to this he got out of bed and sponged his eyes.

I set his horoscope according to the date and hour his mother had mentioned, and immediately after correctly informed him as to the cause of his leaving Chicago. He was a perfect stranger, and I have never seen him before or since.

T. L. H.

[In classing these cases under "Spirit Identity" we do not wish to imply that the evidence is more than presumptive. Still as every fact bearing even in the remotest degree on this question is valuable, we give it as related by our correspondent, who has been well-known to us for many years. Sooner or later a place will be found for every fact, however insignificant it may now appear.]

CLASS S.—EXERCISE OF ABNORMAL PHYSICAL FORCE AND ALTERATION OF THE WEIGHT OF BODIES.

I was staying two years ago at Charlottesville, Virginia. I lodged at an old lady's named Cox, and there were several other lodgers in the house with me. We used to assemble in the drawing-room in the evening, and music, followed by a rubber, was the ordinary routine.

On one occasion I was asked to tell them something about Spiritualism. I did so, and then recommended them to sit down to the table and hold a séance; old Mrs. Cox and I, however, taking no part in it. Very soon the table began to move, and satisfactory communications were given. All at once a thought struck me, and I said, "Now I am going to show you that it is not *you* who are making that table move. I am going to ask the spirit controlling it to move it to the door, and I want you to resist it all you can." There were three gentlemen and four ladies at the table, and I can answer for it that the men hung on like grim death, but it was to no purpose: the table dragged and hustled all the lot to the door, and then at my request hustled them all back again to where they started from.

On another occasion I saw a Mrs. Young, daughter of the head of the Post Office at Washington, sit down to a piano weighing a thousand pounds and upwards, upon which six of the heaviest men present were seated, and as soon as she commenced playing, the piano would rise up on two legs, and wave up and down in time to the music. This was done no matter where you placed the piano, and there could have been no works inter-

nally for this, on the principle that a man cannot lift himself off the ground by tugging at his trouser pockets.

Later on she placed my finger tips under the piano (and those of others afterwards) and she then lightly touched my hand, saying "Now Doctor!" and up the piano flew, and fell back with a jar that shook the whole room. I tried to lift the piano with all my force but failed to do so, and yet the pressure of her hand on mine would not have crushed a fly.

T. L. H.

CONFERENCES ON SPIRITUAL HEALING.

On the evening of Wednesday, the 10th February, one of the series of meetings convened by the Dowager Lady Sandhurst and Mrs. Duncan met at Mr. and Mrs. William Tebb's residence, 7, Albert-road, Gloucester Gate, N.W., Mr. Tebb in the chair.

The meeting was opened by prayer, offered by Mr. Basil Woodd, and afterwards Mr. Frank Walker sang a beautiful hymn.

The 14th chapter of St. John was read, and interesting comments were made upon different verses by Lady Sandhurst, Mr. Basil Woodd, Mr. Walker, Mr. Templeton, and others. It is known to a few that Lady Sandhurst has been specially favoured in receiving interpretations of hitherto little understood passages of Scripture, and her remarks were listened to with attention.

Mr. Tebb made allusion to Dr. Newton's gift of healing, which he practised for years in the United States. Dr. Newton had many patients in this country about the years 1870 and 1871. Mr. Joseph Ashman, who afterwards became so successful a healer, developed the power during Dr. Newton's visit.

Mr. Tebb also spoke of the method of healing as practised by the dervishes in the East. He had himself attended one of their circles, and been much impressed by what he witnessed. Among countries and peoples widely removed, healing processes abound, and Mr. Tebb deduced from this the universality of the distribution of healing force in the world.

Mr. Basil Woodd spoke of the faith-healing work carried on at "Bethshan," 10, Drayton-park, Holloway-road, by the Rev. Mr. and Mrs. Boardman. They have records of many wonderful cures extending over several years. Some of these cases have been carefully investigated, but not, as it appeared, by any of those present at the meeting. Mr. Walker mentioned the case of a servant girl subject to fits of epilepsy. At the time he first became acquainted with the case the poor girl had as many as three and four fits each week. He arranged with a magnetic healer to treat her, and after the first rubbing the girl had no fit for some time, and she has since been quite cured, and has been able to take a regular place as servant. The healer continued the treatment for some time before the cure was effected.

Mrs. Skilton gave some account of her cure from paralysis of three years' standing. She received treatment for two months, twice a week, from Miss Mattie Houghton, by whom she was cured, and has since remained well and strong. Her doctor had given no hope of recovery.

After a little further conversation the meeting dispersed.

"LIGHT" SUSTENTATION FUND

For 1886.

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Remittances and promises already announced ... 213 15 10

Remittances may be sent either to Mr. E. Dawson Rogers, Rose Villa, Church End, Finchley, N., or to Mr. M. Theobald, 62, Granville Park, Lewisham, S.E.

COLONEL BUNDY, who is now much better, has gone to Los Angeles, California.

DR. SLADE is now in Annathal, Bohemia, where he is giving séances at the residence of Herr Schmidt.

MRS. JENCKEN, we understand, is now giving public séances in New York, but with what result we have not heard.

A SELF-STYLED "thought-reader," the notorious "Stuart Cumberland," after having announced an *only* séance in Calcutta, in aid of a charity, gave two other performances on the strength of the advertisement gained by so doing, the receipts going into his pocket, of course, and he made a ludicrous exhibition of himself in attempting to explain Spiritualistic phenomena. We understand several friends of the movement in that city have soundly rated him.

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

M. Aksakoff and Dr. von Hartmann.

To the Editor of "LIGHT."

SIR,—The Hon. Alex. Aksakoff has placed himself in communication with me, and I beg your permission to make his wishes known to your readers.

M. Aksakoff is now engaged in writing an answer to the theories of Dr. von Hartmann, a translation of which appeared in these columns. To this end it is vitally important that he should have some definite evidence which will confront and dispose of the hallucination theory propounded theoretically by von Hartmann. Such evidence, of the first quality and importance, is found in a photograph taken by Mr. Crookes, in which the medium Florence Cook and the spirit-form Katie King are seen together. Unfortunately, the negative of this picture is destroyed, lost, or mislaid. Time presses, for M. Aksakoff is already engaged on his reply, and I, therefore, presume to ask any one who may chance to have a copy of the photograph, to place it in the hands of M. Aksakoff (Nevsky Prospect, 6, St. Petersburg) for reproduction. He pledges himself to treat any copy so entrusted to him with the utmost care, and to return it in safety.

Another species of evidence might be found in good and well-authenticated moulds of spirit hands or feet. If anyone can supply me with such evidence, taken under certified test-conditions, I should be glad to consider it, and to have such casts or moulds photographed for M. Aksakoff. He is already, I may say, in communication with Dr. Nichols, touching an experiment recorded in "Twixt Two Worlds."

It is possible that there may be in existence photographs of medium and spirit-form together, other than that of Mr. Crookes. If so, I should esteem it a favour to be referred to them, or to receive copies.

Finally, time presses, and a very speedy reply will increase the favour conferred.—I am, sir, yours faithfully,

16, Craven-street, Charing Cross, "M.A. (Oxon.)"
February 20th, 1886.

Verification of Spirit Messages.

To the Editor of "LIGHT."

SIR,—Mr. Gledstanes says that a remark of mine (which he states inexactly) is "wanting in exactitude." I said that I had "failed to find that any regular and systematic attempt was made to verify" the *Banner* "messages," and that they "ought to be investigated whenever possible by some careful and competent inquirer," &c. I was quite aware of the column in the *Banner* which its editor is pleased to entitle "Verification of Spirit Messages." It is just such matter, so described, that helps to produce the erroneous impression that Spiritualists generally have not the faintest conception of what evidence means. Letters are delivered at the *Banner* office "from all parts" "gratefully acknowledging the evident genuineness of the communications." *O sancta simplicitas* again! Is it so very difficult to concoct a spurious letter and get it posted at a distant place? Here is a country swarming with "bogus" mediums, many of them presumably in mutual private communication. Need I go on? And is it not apparent that there are functions which an astute inquirer (such as Mr. Richard Hodgson, for example) might usefully exercise as "special commissioner" to the *Banner of Light*? Should the personality and respectability of the writers of any considerable number of these letters be established, then the first step towards real "verification" would have been taken. The second would be much more difficult, the ascertainment of the fact (or at least the establishment of its high probability) that the medium had no previous access to the particulars communicated.

That even some genuine mediums have been willing to "help" each other, is a fact of which I can unfortunately entertain no doubt. Looking at the exigencies of professional mediumship—especially of the clairvoyant order—I have always regarded that as probable, even before I obtained positive evidence of it in one case. I must withhold names, but the fact is instructive and should be generally known. I was shown (and read without any moral scruple) a letter from medium A. to medium B. (both Americans, and both, I believe, real genuine clairvoyant

mediums of remarkable power), in which A. in substance says to B., "C." (a rather big fish, as I gathered, who was investigating) "has been with you, and has come on here. Please to let me know any particulars you have of his family, affairs, &c." That such information was to be used in séance was not (if my memory serves) at all left to implication. I have no doubt whatever that the letter was genuine, though I did not know A.'s handwriting, and B. strenuously denied to me all knowledge of the letter. Such denial was, in the circumstances, almost a matter of course. C. C. M.

Methods of Spiritual Investigation.

To the Editor of "LIGHT."

SIR,—In reading the accounts of experiments in psychology, given in "Twixt Two Worlds" and in "LIGHT," one is struck with the numerous ingenious devices on the part of inquirers, in the shape of marked slates, slates glued and otherwise fastened together, &c., so as to preclude the possibility of the messages being in any way prepared or tampered with. It is highly advisable that an inquirer should take precautions at his first investigation of these remarkable manifestations, especially for his own satisfaction afterwards. I went to my first séance with every faculty on the alert, but I think no one can have had one successful séance with Mr. Eglinton without fully recognising the genuineness of the phenomena.

Afterwards, perfect confidence on the part of the sitters, and a harmonious feeling between them and the medium will act beneficially, in conjunction with other favourable conditions, in producing the best results. I will mention how some of the many communications I have received were produced, which will prove conclusively, I think, to anyone with ordinary reasoning powers, the utter impossibility of their being derived from any other source than that from which they purported to come. My success in obtaining letters from a spirit-friend through Mr. Eglinton's mediumship, has been, I believe, very remarkable—though by no means uniform,—but it is the way in which I have received these letters which I wish to notice. The first two were obtained in the usual manner, being written on ordinary slates, the second of them filling two slates, which I found rather heavy to carry home with me. It therefore occurred to me whether my friend might not be able to write these welcome letters on paper, and I bought a slate, on which I put a sheet of paper, cut to the exact size, and fastened at each of the corners with a little gum. On my next visit to Mr. Eglinton I took this slate with me, and asked him if he had any objection to my using it. He said: "Not the slightest; put a morsel of lead pencil upon it;" and I obtained a letter on this and on a subsequent occasion written in this manner. After that Mr. Eglinton simply put a sheet of note-paper, taken from a packet, on the slate, and it was written upon exactly as an ordinary letter sent through the post would be. At some séances I have obtained no results beyond messages from the controls, at others only a few lines, written after a long waiting, while at others again, when the conditions have been very favourable, I have had long letters, several of which have contained over 800 words.

After one of my earlier séances, I remembered several questions I had intended asking the guides of the medium, which in the pleasure of receiving a letter from my friend, I had forgotten to ask. Therefore, before my next séance, ere leaving home, I wrote several questions in ink on half sheets of note-paper, leaving plenty of room for the answers to be written. I took these with me, and asked Mr. Eglinton if he would put them on the slate, and whether he thought his guide would mind writing the answers upon them; he assented to this, and I have some half dozen of these sheets, with my question written in ink at the top of the page and the answer underneath, written in pencil in "Joey's" well-known hand. I found, however, that the latter preferred writing on the slate, no doubt because he is more used to this method, as, when once, to try him, we put a morsel of slate-pencil as well as the lead one on the paper, he pushed the latter on one side and wrote the answer on the slate itself. I have had the same thing done by another guide of the medium (J. S.). Rather a curious incident in connection with this experiment occurred on one occasion. I had brought a sheet of paper with me, on which, as usual, I had written a question before leaving home, and laid it with the writing downwards on the table close to me, while I asked some preliminary question, I forget what, Mr. Eglinton holding the slate at the time just under the flap of the table. Writing was immediately heard, and a much longer

HOW TO RECOMMEND SPIRITUALISM.

IN TWO PARTS.

By A. E. NEWTON.

(From *The Banner of Light*.)

PART I.

A skilful teacher, who desires to lead his pupils to a knowledge of any new branch of science, is careful to start from premises with which the learners are already acquainted, and in which they have confidence. He approaches them sympathetically, enters as far as possible into their existing mental states, and leads them by gradual steps from that which they already know or believe to that which he desires them to acquire. The pupils can thus follow with ease, and feel at every successive step that they are standing on firm ground. Their minds gradually expand in accordance with the law of growth, and they become in-formed by knowledge which becomes a part of their mental structure. If, however, a pedagogue, desirous of displaying his own superior attainments, treats his pupils as despicable ignoramuses or wilful misbelievers, takes delight in announcing novel and startling hypotheses, or even demonstrable truths which are so far removed from his pupils' observation and experience as to seem incredible and absurd, he is likely to arouse incredulity, to excite repugnance, and to close their mind against a ready acceptance even of the truth. He will have small success as a teacher, because he contravenes a fundamental law of mental growth. "From the known to the unknown—from the admitted to the predicated," is one of the maxims of the true teacher. Practice, according to this maxim, renders one "apt to teach."

The same rule applies in endeavouring to teach the truths of Spiritualism, whether as to its facts or its philosophy, to a materialistic, sceptical, and theologically mistaught generation. It is important, as far as possible, to meet minds, and all the different classes of minds, where they are—to meet them, not antagonistically or contemptuously—for this but excites antagonism and contempt in return—but sympathetically and fraternally, in a patient endeavour to lead them forward to the perception and acceptance of the higher, grander, and more soul-satisfying truths of the new truth.

It is probable that a sympathetic and appreciative examination will reveal the fact that every class of minds and almost every individual mind, however widely it may differ from us in some of our convictions, nevertheless holds some truths, or partial truths, in common with ourselves. All truths are related—connected like radii at the centre of being. If we but get hold of the right thread, and logically pursue it, it will lead to unity at the last. And if we but set ourselves, with sympathetic instead of antagonistic intent, to discover and emphasise points of essential agreement, rather than to portray and exaggerate points of diversity, we may expect to find an abundance of the former for our purpose.

It has often appeared to the writer that many would-be champions of Spiritualism have made great and unfortunate mistakes in this matter—mistakes that have operated much to the prejudice of the truth and to the detriment of its spread in the community. Indeed, there seems to be a class of minds who have made themselves somewhat prominent in the Spiritualistic movement, in whom the spirit of antagonism, often strongly spiced with irreverence, and with contemptuousness toward opponents, is in the ascendant. This class delights in putting forth novel, startling, iconoclastic, and far-fetched theories—often the further removed from common convictions and common-sense the better to their liking—and labelling these wild theories "Modern Spiritualism." Especially has this class taken satisfaction in flouting the common beliefs of the religious world, and

in deriding the alleged doctrines of Christianity as merely worn-out fables and degrading superstitions which Spiritualism is to utterly destroy. And they have done this evidently without first taking care to see whether these beliefs and doctrines had not underlying them some basis of truth, indestructible as the soul of man, which might be used to lead their adherents to clearer and broader views.

These underlying truths usually are apparent only to well-developed and cultured spiritual perceptions; and such perceptions unfortunately do not always attend a belief in the reality of spirit-intercourse, nor accompany a susceptibility to spirit-control or impressions. In fact, there are no doubt vast numbers of spirits in the spirit-world whose perceptions of higher spiritual truths have not yet been developed, and who therefore, when they obtain control of and come into *rapport* with mediums, talk as superficially and mistakenly on such themes as do minds of like grade in the body. The spirit-world is not synonymous with the spiritual world, nor have all spirits attained spirituality.

One unhappy consequence of these superficial and ill-considered outgivings in the name of Spiritualism has been to array the Christian sects, almost without exception, in bitter hostility to the new movement of our time. Instead of welcoming the light which Modern Spiritualism throws—and doubtless was designed in the councils of Heaven to throw—on the many dark and doubtful problems unsolved by the current Christianity, the adherents of the latter, almost with one consent, treat it as a deadly and insidious foe, against which they must make common cause. Hence their eyes in general are closed against witnessing its demonstrative proofs—(as truly "miracles" as were those which are claimed to have established the truth of its primitive Christian faith, while far more numerous and accessible than those)—their ears are dead to rational arguments and evidences in its behalf—and their minds braced in repugnance to any considerations that may be urged in its favour.

As an illustration of this condition of things, the writer casually met, some time since, with a lady of more than average intelligence, and of mature years, who had been reared in the Presbyterian Church, and is still a member of it. She had, however, thought her way out of sympathy with and faith in the harsher dogmas of that Church, and was especially dissatisfied with its teachings relative to the future state, or states, of humanity—its Heaven, so far removed from all earthly knowledge or sympathies, and its hell of irremediable torments for the vast majority of the human race. In this, probably, she is but a representative of the mental condition of the more intelligent and cultured members of not only the Presbyterian but all other "evangelical" churches throughout the land. But to an inquiry as to whether she had given any attention to the facts and revealments of Modern Spiritualism bearing on these interesting matters, accompanied by an intimation that we had found, through this channel, the most rational, soul-satisfying and cheerful solution of these and other religious problems, she gave a startled response, expressing the greatest surprise at having met with persons of intelligence and good sense who had any personal knowledge of, or faith in these modern revealments. She confessed to having read little in this direction, for the most that had fallen in her way was of such an irreligious, atheistic, unspiritual tone, so incongruous with what she felt to be the true life of the soul, that she had supposed the warnings given from the pulpit and the religious Press—to the effect that Spiritualism was "a satanic delusion" with which it was perilous to have anything to do—were well-founded and worthy of heed. She was extravagant in her expressions of joy and gratitude at meeting with persons in whom she could confide, who could testify from their own knowledge to the reality of communion with disembodied friends, and even to the actual temporary re-embodiment (materialisation) of some

who had passed within the veil—the pretence of which she had hitherto supposed was, to use her own words, “a preposterous absurdity.” The lady was furnished with some appropriate reading, and departed to her distant home with new conceptions of what Spiritualism really is, and brighter hopes of life and its outcome.

Now it is plain that the prevalent religious hostility to Spiritualism, and the consequent closedness of mind against its light, on the part of many who would be most blessed by its reception, as illustrated by the foregoing case, are the direct result of the unwise methods pursued by some of its advocates—methods that are unsympathetic, irreverent, and repellent to persons of religious culture.

For example, there are (or have been) Spiritualistic writers and lecturers of some prominence, sometimes claiming to be under spirit influence or control, who scout the idea of a God in the universe, affirming that matter and its laws or forces, together with individual spirits, constitute all there is, and hence that there is neither room nor use for any God; and this they insist is one of the doctrines of Spiritualism, pouring merciless ridicule and contempt upon all who are so childish as to believe in a personal Deity. Of course, the whole religious world is shocked by this teaching, which it regards as bald Atheism and a direct assault upon the most central and sacred truth of religion; and it naturally infers that if this is the teaching of Modern Spiritualism, then Spiritualism is the deadly enemy of all religion—in fact, “the doctrine of devils”—and to be combated by every means at command.

When once this idea has been engendered in the religious mind it is difficult to dislodge, and it barricades the mind against anything that may be urged in the name of Spiritualism. If a reverent-minded Spiritualist disavows these atheistic assumptions as being really no part of Spiritualism, and in themselves the product of superficial thinking or reckless expression, he is readily met with quotations from prominent Spiritualist writers or speakers which are held to justify the position of the Church in refusing a hearing to this “new phase of infidelity.”

Sometimes these iconoclastic teachers condescend to explain that by the term “God” they mean only the false conceptions of deity which prevail so largely in the world and in the Church, while they admit, or do not deny, the existence of an infinite and all-pervading spirit, who is the indwelling energy of the universe, and in some sense the source of all intelligence. If such is the real meaning, it is suggested that a wiser and more successful way to correct the popular misconceptions would be to endeavour kindly and sympathetically to set forth better, more rational, more spiritual and worthier conceptions of the Infinite Spirit, in Whom we all live, and move, and have our being. We may trust to the innate love of truth and excellence in the human soul, that when a better ideal is really apprehended, it will be accepted, in preference to the grosser. And it is far more likely to be apprehended from a sympathetic and kindly presentation than from an irreverent and iconoclastic one. Starting from the ground of common beliefs or intuitions, the learner may be led to the acceptance of higher and grander truths.

Spiritualism, let it be remarked, in its proper definition—aside from its demonstrative facts which prove the existence of a spirit in man that survives the death of the body and lives on in a spirit-world—is not so much a definite set of doctrines or fixed opinions held by those who call themselves Spiritualists, as it is a tendency or endeavour to search for the interior meanings, the underlying forces, the spiritual essences of all things and all ideas. It is, therefore, a great mistake to formulate any superficial dogma, and especially a sweeping negation, and label that “Spiritualism.” The real Spiritualist seeks to penetrate beneath the surface—he reverently looks for the deeper meanings—and can

scarcely fail to arrive at both the intuitive feeling and the rational conviction that the universe is pervaded by an Infinite Spiritual Presence, the Life and Energy of All Things, which men have variously and often mistakenly conceived under the terms “God,” “Jehovah,” “Allah,” “Brahm,” and the rest. Irreverence is shallow and sees only the surface of things.

Another unhappy mistake of some professed advocates of Spiritualism, which has incited the sharpest hostility and closed thousands of yearning minds against its claims, has been the practice of inveighing harshly and sweepingly against Christianity as “an effete superstition” or “an arrant imposture,” wholly antagonistic to Spiritualism and unworthy of respect. This naturally tends to put every professed Christian, and every one who respects the Christian system, in an antagonistic attitude—an attitude which is unfavourable to the perception of whatever of truth may be urged on the other side. It were far wiser, and more just and true to the facts, as well as more creditable to the critic’s own perceptions, to recognise the truth that there are diverse interpretations of Christianity extant in Christendom; and that while in some of these—perhaps those most popular—there is an admixture of superstition, error, and imposture, yet that a better and worthier interpretation is possible, and to some extent prevalent, founded on the simple and self-evident moral and spiritual teachings of the Christ and of those disciples of His who most fully imbibed His spirit; and that this worthier interpretation is in all fairness better entitled to the name of Christianity than is any perversion which has grown up in the intervening ages.

No person of well-developed spiritual perceptions can fail to find in the recorded life and sayings of Jesus, and in other writings of the New Testament, abundant recognition of the fundamental truths of Spiritualism, both in its facts and its philosophy—such as the existence of spirits, both good and evil, and their power to communicate with and influence human beings, the reality and perpetuity of inspiration and other spiritual gifts, the fatherhood of God and the brotherhood of man, and the possibility of growth toward perfection of every human child. These truths, and others, so clearly enunciated in the primal charter of Christianity, and which are common to Spiritualism also, instead of being overlooked in a sweeping iconoclasm, should be seized upon and emphasised in a sympathetic spirit. They may thus be made stepping-stones to a region of clearer light and broader philosophy, for those who now “sit in darkness and the shadow of death.”

“HOW I WAS TAUGHT OF THE SPIRIT” is now ready for delivery. It is a pamphlet which merits a wide circulation.

MR. ALFRED CAPPER, the “thought-reader,” has been raising a laugh against Spiritualism at Rushden. This hardly seems consistent with the repeated declarations he made of the truth of the facts after he, in company with Mr. Oscar Wyld, had had a séance with Mr. Eglinton. But, as we have always given Mr. Capper credit for being free from the music-hall system of courting popularity, his performances being exceptionally good, we do him the justice of believing that the *Northampton Daily Chronicle* has not reported him correctly. Perhaps he will kindly enlighten us on this point?

SOCIETY FOR PSYCHICAL RESEARCH.—A General Meeting of this society will be held on Saturday, March the 6th, at the rooms of the Society of British Artists, Suffolk-street, Pall Mall, S.W. The chair will be taken at 8.30 p.m. The meeting, which will be partly of a conversational character, is open to members and associates, who are at liberty to invite friends. A paper will be read by Professor W. F. Barrett, on Certain inexplicable Physical Phenomena witnessed by the Author. Members and associates will be admitted on writing their names at the door. Persons who do not belong to the Society will be admitted on the production of an invitation-card, duly filled in with one or more names, and signed by a member or associate.—EDWARD BENNETT, Secretary, 14, Dean’s Yard, Westminster, S.W.

message than I expected to find was written in "Joey's" hand on the slate. I was at first puzzled when I read it at finding it wholly irrelevant to the question I had verbally asked, but on turning up the sheet of paper, which was still lying untouched close to my hand, I found the message "Joey" had written was in answer to the question upon it.

Hoping I have not trespassed too far upon your valuable space,—I am, dear sir, yours truly,

V.

The "Secondary Self," the "Newnham Case," and the "Higher Life."

To the Editor of "LIGHT."

SIR,—While acknowledging the courtesy of "C.C.M.'s" letter, I much regret to find that the Balaam I brought to bear witness on our side comes only to testify against us! The strange thing is the impossibility of a mutual *understanding* in these and similar controversies. If we could only get that, there might be more chance of *agreement*. But my experience of the Metaphysical Society, now defunct, ought to prevent my still wondering at this!

"C.C.M." is kind enough to avow his agreement with me so far, that the third intelligence in the "Newnham case" was not that of the normal Mrs. Newnham. He thinks my argument to this effect clear and convincing. Yet he cannot believe in the intervention of any foreign intelligence. He still believes in a second "inner" focus of consciousness belonging to Mrs. Newnham, which was itself able to identify her normal outer consciousness, but this latter unable to identify the former. Yet my whole argument was directed against this very supposition of a secondary self, and against no other! I never imagined it was necessary to prove that the *normal* Mrs. Newnham did not answer the questions, because I never knew anybody had ever suggested that she did. She assures us that she did not, and if the word of the witnesses is to be taken, this and other circumstances are conclusive on that point. What I argued against was precisely this idea, that the questions were answered by some abnormal self belonging to Mrs. Newnham. I think that if "C.C.M." looks over my papers in "LIGHT" and in the *Journal* again, he will at once understand this; indeed, I had quite hoped that it was patent to everybody who had read them even once. Some, I am aware, think that this second self is conscious, some that it is unconscious, and some that it is semi-conscious; and some again think alternately that it is either of these. My only mistake was in believing that anyone thinks it absolute, or hyper-conscious. On the grounds elsewhere designated, I cannot avoid holding to an absolute hyper-conscious Ego as the basis, fountain, and reality of our temporary apparent personality. But it is not very *conceivable*. In it there must, however, be an intuitive knowledge of all that is real in the varying consciousness of the present moment. But "C.C.M." says this is not the secondary self he refers to. Indeed, it could not be. For whereas this Ego views all *sub specie eternitatis*, the intelligence in question evidently does nothing of the kind. It apprehended the everyday (not intuitive) questions of an intelligent gentleman, and replied to them with rather cunning and evasive everyday (not intuitive) answers, neither of which assuredly were *sub specie eternitatis*, but very much *sub specie temporis*. This assumed "meta-organic consciousness," "C.C.M." avows, "is conversant with the things of time and space"; its "percepts do not differ modally" from those of the normal self. Of course not; for also this converse could not have taken place between the two intelligences. Now my argument (I do wish I could make it more intelligible than alas! it appears to be!) is that while the assumption of a conscious intuition not in time co-existent with (*because substance of*) a moment to moment passing consciousness belonging to the same self is *above our complete present understanding*, it is *not contrary to reason*; but the assumption of a second *simultaneous* consciousness in time belonging to the same person is not merely above understanding, but self-contradictory, *contrary to reason*, and therefore cannot be admitted.

Now, if it be so, then we seem driven to the hypothesis of a third "foreign," or "extraneous" intelligence, which is that of Spiritism. I may be quite wrong, but the flaw in this argument has not yet been pointed out; perhaps because it has not been made intelligible. You may say that two and two make five; but you can only establish this by changing the meaning of the word "five." Two *simultaneous* fully developed intelligences, unaware of each other, or one of them unaware of the other, have hitherto been taken to mean two selves, or persons, and not one. You must first revolutionise the common mean-

ing of the word "self" before establishing that there may be two (or, for aught that appears, a thousand) simultaneous intelligences in external communication, and each with its own fully-developed idiosyncrasy, but one of them unaware that it is identical with the other, yet both belonging to the same Ego, self, or one individual system of intelligence. "The question, What am I?" says "C.C.M.," can only be adequately answered from the higher and most interior states of the Ego." *Quite so!* But what I maintain is that, while a non-temporal mode of consciousness may perhaps be admitted together with a temporal in the same Ego, *two simultaneous temporal consciousnesses, one of them unaware of the other, cannot.*

I am, indeed, greatly surprised that "C.C.M." should endorse the opinion of Hartmann that "open somnambulism implies masked somnambulism" on the ground that "the occasional manifestation of a faculty implies its constant existence." This is deliberately to confuse the constant existence of a faculty with its constant exercise—a very extraordinary confusion indeed. You might as well say that because I always have the faculty of vision or hearing, therefore I am always seeing or hearing—even when I am asleep—or that because I can always speak, therefore I am always speaking. Why should "open" somnambulism or clairvoyance imply a foreign intelligence more than a telescope or microscope implies it? Because you dream when you are asleep, does it therefore follow that you also dream when you are awake, though you are unaware of it?

If, indeed, "C.C.M." could prove that this intelligence, even though not absolute, yet *in some degree* regards things in an extra-temporal manner, then there might not be this naked self-contradiction involved in the notion of a secondary self, aware of the primary, but not *vice versa*. Yet that is unfortunately just what he is precluded from doing by the facts of the case, as we have them from the witnesses. In no degree did the process of this third intelligence show any symptom of being intuition transcending time; on the contrary, if anything, it appeared even more subjected to the conditions of time as we are familiar with them, than the two normal intelligences concerned. That is, it was more tentative and hesitating in its utterances. And to imagine that it apprehended intuitively, but answered under conditions of time, would not help us; for we should still have to explain why the process of thinking out an answer was not apprehended by the normal mind of Mrs. Newnham, if it belonged, indeed, to her, and yet was a process in time *simultaneous with her* normal consciousness, and not at all an intuition out of time. There is no possibility that two *simultaneous* intelligent processes should not coalesce in one consciousness, if they indeed belong to the same Ego, and if both are *maturely developed*; though if one of them be only a vague semi-consciousness, it might escape memory for awhile, and fail to be identified on recurrence; but I have shown elaborately that this contingency is inapplicable to the experience in question.

I harp upon this Newnham case because I hold it to be a typical one in automatic writing, and because it has been put forward as a striking example of a secondary self, and not of the operation of a foreign intelligence. It is of course odd that the intelligence should have claimed to be the "wife," but I should explain this by supposing either that it was a "spirit" with a fondness for mystification (Spiritists alas! are too familiar with such!) or one dominated, like a somnambulist, by the strong prepossession of Mr. and Mrs. Newnham in favour of the "secondary self" hypothesis. Surely one may admit that the experience of the infant is not to be made measure of the full-grown man's without also admitting that the two are *contemporaneous*, though while the baby is unaware of the man's, the man is aware of the baby's experience as *simultaneously* belonging to himself!! And, may I add that the hypothesis of a "meta-organism," and a "displaced threshold" appear only to confuse the question, almost as much as do physiological diagrams, because the question is simply one of common-sense, and right reason?

Though somewhat irrelevantly, I would fain take this opportunity of expressing my full agreement with the letter of "E. M." on the "Higher Life," and my sense of the danger of such a doctrine as that which "E. C." propounds concerning it. If that be the teaching of Spiritism (which I believe is the fact), then, indeed, Christians will have speedily to make up their minds which to choose: Christianity, or Spiritism! That whatever a man's life and character may be here, death is for him in any case a "higher life" appears to me about as unreasonable, immoral, and mischievous a notion as any ever propounded. The duration of "hell" is one question, and its existence is quite another. But surely Spiritism is not a religion, nor does it bring a higher revelation with it. Its claims upon our serious attention are of a different kind.—Yours truly,

RODEN NOEL.

OFFICE OF "LIGHT,"
16, CRAVEN STREET,
CHARING CROSS, S.W.

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NOTICE TO THE PUBLIC.

"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

Light :

SATURDAY, FEBRUARY 27TH, 1886.

OBSERVATIONS ON MATERIALISATION.

No person who has witnessed the distressing exhaustion of the sensitive after a materialisation séance, but would hesitate to subject him again to the ordeal. It has been my study to endeavour to grasp some of the leading conditions affecting the sensitive adversely, and to determine the natural remedies, if any, for recuperating his vital energy. That some of my conclusions are open to the charge of being theoretical, is a necessity of the case, consequent upon the inherent difficulties attending experimental investigation. I, however, advance no theory that has not been drawn from practical experiment either by myself or by those whose testimony I accept. My first remark is, that the object or purpose in the minds of the sitters attending a séance for materialisation greatly influences the degree of exhaustion entailed on the sensitive. Materialisation is a stupendous psychical fact, which, if indulged in on trivial occasions, either for selfish aims or the mere gratification of wonder-mongers, will succeed only at the physical expense of the sensitive. The purpose for which the spiritual forces are employed, whether elevating or otherwise, determines largely the recuperative energy of the sensitive who is the medium for their production.

Spiritual forces are not to be lightly tampered with, and experience indicates that sensitives should be hedged about and protected from mundane anxieties. They should be set apart for spiritual work, and sacredly reserved for reverential investigation into this, the profoundest of nature's mysteries.

In the séances with Mr. Eglinton, narrated by me in your columns, I have generally refrained from animal food on the day of the séance, and, before sitting, have taken a Turkish bath. To my attention to these rules I attribute the fact that, although naturally about as mediumistic as an ordinary broomstick, I have invariably been placed at the end of the circle, next to the cabinet, and have been permitted to handle the materialised forms freely. So far as physical arrangements contribute to harmony and relief, it will be seen that moderate ascetism and cleanliness largely aid the sensitive by assisting in the collection of strong potential magnetic aura from the sitters. Moreover, I am of opinion that a circle may be so developed as to enable each sitter clairvoyantly to detect, by the colour of the odic light emanating from each human photosphere, the character or *perfume* exhaled by the individual soul. It is quite unnecessary to point out that no circle can supply the necessary harmonious conditions requisite for the production of startling phenomena, and be at the same time harmless to the sensitive, unless those comprising it are each and all pretty much on the same intellectual plane, in earnest, in

close sympathy of loving fellowship and trust, and inspired by the same common love of truth. For the highest results, a circle must be a *good* circle as well as a *wise* circle. Knowledge is power, but not psychical power. Knowledge is not necessarily goodness. Those inseparable sisters purity and peace, ever constitute the cementing bodies of the perfect circle. With a circle of this character recuperation of the sensitive is rapid. His loss of energy is replaced by the operators from the life-giving magnetism contributed by the sitters. Under these conditions, séances for materialisation may be occasionally conducted, not only with impunity, but with actual benefit to the medium. On the other hand, promiscuous circles, introducing undeveloped and unknown elements, cross magnetism, physical disturbances, frivolity, dogmatic personality, and sometimes sensuality, would, if continued for a few years, reduce the strongest sensitive to a forlorn, nerveless, broken-down, worn-out invalid; a semi-paralytic, suffering from collected magnetic emanations that have become incorporated into his system; a chronic dyspeptic, utterly prostrate and unfit to battle with either physical or psychological surroundings.

When the physical conditions of materialisation are understood, we shall doubtless be able to bring galvanic power to the assistance of the unseen operators. We shall also, I think, be able to devise some simple natural remedies recuperative to the sensitive. A couch of sweet-scented herbs, or natural flowers, might with advantage be used as a restorative. But if the spread of the knowledge of the soul and its powers be the desire of Spiritualists, they must, without delay, turn their attention to the protection and isolation of their mediums.

J. H. M.

THE DISSEMINATION FUND.

[This fund is intended to provide a centre for the dissemination of Spiritual literature, and also to meet the ever increasing demand for information, guidance, and assistance on the part of earnest inquirers into Spiritualism. To carry on the work effectively during 1886, at least £150 are required. The Report and Balance-sheet for 1885 were published in "LIGHT" for February 6th.]

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Remittances may be sent to John S. Farmer, 16, Craven street, Strand.

THE LONDON SPIRITUALIST ALLIANCE.

The next *Conversazione* of the Alliance will be held on Thursday, March 11th, at seven p.m., in the Banqueting Hall, St. James's Hall, Regent-street, W. On this occasion Mrs. de Morgan will read a paper entitled "Some Thoughts on Mediumship." Mrs. de Morgan's long experience cannot fail to ensure an address of extreme value and suggestiveness at the present time. We hope to see a large attendance.

MR. EGLINTON's friends will be pleased to hear that he is much better in health, and is now on the road to complete convalescence.

PHASES OF MATERIALIZATION.

A CHAPTER OF RESEARCH

IN THE

OBJECTIVE PHENOMENA OF SPIRITUALISM.

BY "M. A. (OXON.)"

(Continued from page 92.)

Mr. Nicolson also sends from "Ellena-street, Maryborough, Queensland," under date, February 14th, 1883, a letter addressed to Mr. Rees Lewis, the material parts of which I append:—

With regard to your request that I would put on record some of my experiences as an investigator of Spiritualism at your rooms for perusal by "M. A. (Oxon.)"—I can only say I came to your house fully expecting to find an amiable but deluded gentleman, and you may remember my telling you that although you need not fear from me any improper behaviour, I was, nevertheless, completely sceptical, and wished to make my own tests. It was under these circumstances that I, by letter of introduction from London, made your acquaintance—and on the very first night of my introduction to the circle, the medium being already entranced, he, as I entered the room with you where the sitting was going on, exclaimed, "There is a stranger in the room—he is accompanied by a man of lesser height, wearing an old-fashioned blue coat with gilt buttons, who says his name is James Watt." Now it so happens that I had for months previously been engaged in correspondence about my relative, Newcomen, of Dartmouth, Devonshire, the inventor of the steam engine, and had been calling the attention of relatives of mine in Glasgow to the fact that Newcomen's teakettle, now in Glasgow Museum, was borrowed by Watt for lecturing purposes, and there placed, and that the story of Watt and his kettle was all a flaw. Captain Lidstone, of Dartmouth, Diocesan Surveyor, can prove the Newcomen and Watt matter, but it is utterly impossible that Spriggs could have known anything of me or of my kinship to Newcomen, or of the interest I took in Captain Lidstone's researches, so my sceptical self had a smart test case at outset. You may recollect how staggered I was, and how I kept you and Mrs. Lewis up for hours after the séance was over, discussing my doubts, which had thus received a severe shaking.

It was not until some other test phenomena had been—with-out seeking on my part—similarly offered that the "Highlanders'" night came off. Not one of you knew that I was a "Mac," in fact, if you consult Fullarton's History of the Highland clans you will find it gravely recorded that "the clan Mac Nicol is extinct; and very few people know that the Nicolsons and Nicholsonsons are descended from the clan MacNicol." Few Nicolsons know it, and certainly none of you knew then that I am one of the few living representatives of the chiefs of that clan. Yet on the night in question several kilted Highlanders put in an appearance and came and stood by me. I am sorry to say I have very little Gaelic, but I spoke to the forms in the few words I know; and their motions indicated an intelligent appreciation of what I said, especially when one of the forms, in reply to my summons to make a raid on the company (I spoke partly in Gaelic and partly in Lowland Scotch, on purpose to prevent anyone from gleaning my meaning) rushed menacingly out of the inner room so rapidly as to alarm some of the sitters. . . . I forget the names the several Highland forms gave as their own in reply to my interrogations; but, if I recollect aright, one of them claimed to be a kinsman of my own—a MacNaughten, I think. It is a matter for regret that I made no note at the time of the names, but I was incredulous to the last degree, and when the circle shortly after broke up the opportunity was gone for ever.

This brings me to the question of rupture when the circle to which I was so fortunate as to gain admittance broke up. My opinions were decidedly against admission of unvouched-for strangers, but being myself, though vouched for by letter to you from London, a stranger, it was impossible for me to do more than vote against public séances, against removal from your house, against publicity, &c.

Almost the last month or so before the split took place we had materializations and dematerializations with the medium in full view, and forming one of the circle of sitters. I remember very distinctly one night seeing a tall form come out of the inner room right through the sitters to the centre of the circle; there dematerialized, and all along the floor lay what looked like a

white tablecloth. I stooped down and watched it get more and more filmy, until it at last became like muslin, then more and more diaphanous, and at last it disappeared like vapour. Then a child arose from the floor, first head, then bust, then arms, then legs, irresistibly reminding me of the scenes in the Arabian Nights, and of (shall I say it?) the pictorial illustrations of the scene at Endor, when Saul persuades the witch to call up Samuel. On another occasion you may remember asking me to sketch a pastoral scene for you in your parlour whilst you joined the circle upstairs. I did what you wished, but whilst sketching a sheeted form came and sat beside me, conversing in whispers. To satisfy myself I got up, went to the door and called upstairs to you and Moses Williams, and both of you then replied, assuring me that no form had passed downstairs, and that the medium, Mr. Spriggs, was then visibly seated in his accustomed chair with the circle. I was excessively annoyed when the circle was thrown open to mere wonder-seekers, but I had no right to do more than tell you I would not be a party to the venture. Unfortunately, few persons can witness dematerializations or materializations without "body-snatching." I gave you my word I would not interfere in any way with the forms, and I never did, but they have come to me and permitted me to pass my hand over them, grasp them, and scrutinise them. I know the forms I examined were not personations by the medium, moreover, no one who knows Mr. Spriggs could long entertain the suspicion of trickery.

Finally, I am quite certain that you and those who sat at the circle in its palmy days of *bon accord* only strove to elicit facts: plain, unvarnished, incontrovertible facts. I am equally certain that all the evils which led to the disruption were due to the conceit of some who shall be nameless, who wanted to take the lead, and who were not fitted to be leaders.

You had borne the heat and burden of the day, and I considered it most unbecoming for members of the circle to seek to shelve one who was the senior member and by far the longest investigator.—Believe me, ever yours, with sincerest regards,

WM. NICOLSON.

TEACH US TO WAIT.

Why are we so impatient of delay,
Longing for ever for the time to be?
For thus we live to-morrow in to-day,
Yea, sad to-morrows we may never see.

We are too hasty; are not reconciled
To let kind nature do her work alone;
We plant our seed, and like a foolish child
We dig it up to see if it has grown.

The good that is to be we covet now,
We cannot wait for the appointed hour;
Before the fruit is ripe we shake the bough,
And seize the bud that folds away the flower.

When midnight darkness reigns we do not see
That the sad night is mother of the morn;
We cannot think our own sharp agony
May be the birth pang of a joy unborn.

Into the dust we see our idols cast,
And cry, that death has triumphed, life is void!
We do not trust the promise, that the last
Of all our enemies shall be destroyed!

With rest almost in sight the spirit faints,
And heart and flesh grow weary at the last,
Our feet would walk the city of the saints,
Even before the silent gate is passed.

Teach us to wait until Thou shalt appear—
To know that all Thy ways and times are just;
Thou seest that we do believe, and fear;
Lord, make us also to believe and trust!

REGENT HOTEL, 31, MARYLEBONE-ROAD, N.W.—On Sunday, February 28th, at 7 p.m., Mr. Duprée will lecture on "Theosophy," after which Mr. Montgomery will speak on "The Power of the Adepts."—F. W. READ, Secretary.

WE all may be
The saviours of the world, if we believe
In the Divinity which dwells in us;
And worship it, and nail our grosser selves,
Our tempers, greeds, and our unworthy aims,
Upon the cross.—*Ella Wheeler.*

THE SPIRITUAL PRESS AT HOME AND ABROAD.

The Banner of Light (Boston, February 13th, 1886).

The editor very properly protests against the error so commonly made by Spiritualists in speaking of the returning spirit as *disembodied*, and he points out that this is an impossibility, as of course there cannot be *bodiless* spirits. This mistake is one result of the notorious lack of definition of terms used in connection with these subjects. Victor Hugo, in his "*Annales Politiques et Littéraires*," says, *à propos* of this question: "We shall not be bodiless spirits: such a term conveys no form to be reasoned upon. What could a life be without organs of life? What is a personality without form defining and fixing it? We shall probably have another body, radiant, divine, and, so to speak, a spiritual transformation of our earthly body." Possibly *disincarned*, although not altogether a happy expression, more accurately supplies the place of the word to which we have referred. —Recently we had occasion to call attention to an American contemporary, wherein advertisements of a most objectionable nature disfigured its pages, and similarly we protest in the name of a pure Spiritualism against the insertion by the *Banner of Light* of such announcements as "Spiritualised Remedies"; "Astonishing offer. Send three 2-cent. stamps . . . and your disease will be diagnosed free." "Prof. — astrologer and medium, reveals everything—no imposition." Such advertisements may be lucrative to the publishers, but they do not convey to the uninitiated a high ideal of what mediumship really is.—Mr. Colville has four columns devoted to him in a report of an excellent discourse delivered "In memoriam Charles H. Foster, the medium." It is one of the best of his lectures we have read for some time. He remarks: "Mediumship itself is never a curse, but rather a blessing; it may insure much trouble, anxiety, distress, and even sin; but out of it all comes some ultimate good, some truth is revealed, some fact made known, some culprit warned, some heart consoled, some mind enlightened."—We regret to see an excellent article, of which Part I. appears in this number, by Mr. A. E. Newton, on "How to Recommend Spiritualism," relegated to the "free-thought" column. Does it contain too many valuable suggestions for the editor to accept responsibility for them? Mr. Newton thinks no one of "well-developed perception can fail to find in the recorded life and sayings of Jesus, and in other writings in the New Testament abundant recognitions of the fundamental truths of Spiritualism, both in its facts and its philosophy," in which we cordially agree.

The Medium and Daybreak (London, February 19th, 1886).

An anonymous contributor, but one who evidently understands what he is writing about, gives a long account of a successful materialisation séance with Mrs. Hall, at Gateshead. This medium, if all the reports appearing in our contemporary are trustworthy, undoubtedly possesses remarkable powers. We are glad to observe that the system so often prevalent in the provinces of admitting an indiscriminate number of persons to sittings of this kind, is being gradually dropped, and the successful results above referred to are due, no doubt, to the careful selection of persons fitted to receive these phenomena. —Mrs. Groom, of Birmingham, shows no diminution of ability to put forward the philosophy of Spiritualism in an able manner, a recent discourse "Where are the Dead," being exceptionally good.—Is "A. T. T. P.," the venerable recorder of "historical controls," quite certain of the identity of the eminent spirits who purport to come to him whenever he sits? We quite concede that the subject matter is beyond the power of the medium, but that the distinguished "dead" return week after week, and to this one gentleman alone, we gravely doubt.

LE MAGNETISME (Paris, February 10th, 1886).

This is a luxuriously printed magazine (edited by M. Donato a well-known French mesmerist), the first number of which has just reached us. The editor leads off with an extremely practical article, intended as an introduction to the study of mesmerism. —M. Vasseur follows with a paper dealing with the insensibility to sensation of mesmerised subjects under electrical experiments. The illustrations which adorn this number are exceptionally well done, especially the portrait of Mesmer. *Le Magnétisme* will appear on the 10th and 25th of each month, and is published at 12s. per annum.

A FEW NOTES OF A MEDIUM.

(From *La Revue Spirite*.)

In 1854, when I was teacher at Amance (Meurthe), a work on Spiritualism fell in my way; it much attracted me, and I made experiments to ascertain whether I was a medium, but with negative results. After a time I got my assistant teacher, Charles N., to join in my séances, and we immediately obtained raps and movements of the table, and then alphabetical telegraphic communications.

After a little experience of this we got our medium Charles to hold a pencil over paper, and written communications of various kinds came; during the writing, which was rapid, he was quite conscious, but he exercised no will whatever; indeed what came was always foreign to his thoughts.

Inquirers came and witnessed the phenomenon, among them the Abbé Garo, a canon of the Nancy Cathedral. He invited us to his house, and we there met four elderly priests. Paper and pencil were placed before Charles, and an envelope which they said contained questions which they asked for answers. Through his hand a string of answers was written which surprised them. One was "What matters it to thee whether the moon be inhabited or not? thou hast duties here, do them." Another of the answers was in Latin, of which the medium was quite ignorant.

Charles N. went subsequently to the school at Ville-en-Vernois. One day in winter, while on his way to attend a conference, he paused to survey the splendid snowy landscape; while gazing at it he felt the writing sensation in his hand, his cane vibrated in his hand and wrote on the snow "Charles, go home; thy father died this morning." He went; it was true; his father had fallen that morning from his granary, and was taken up dead.

After this, Charles N. was appointed to a post in the College of Commerce. One day while out with pupils he drank, while over-heated, freely of cold spring water and then lay down in the shade. This brought on fever, at the fifth day of which, feeling the writing sensation in his hand, he asked for paper and pencil; the pencil firmly traced the words, "Charles, be ready; the day after to-morrow, at three o'clock, thou wilt quit the earth." At that time he breathed his last in the presence of friends, among whom was the Principal of the College, who gave me this last information, showing me the piece of writing, which he carefully keeps.

Rosières-aux-Salines.

DIDELOT.

October, 1885.

"BIRTH AND DEATH," a translation of Baron Hellenbach's chief work on Spiritualism, is now being pushed through the press. It will be published by the Psychological Press at 6s.

SALTASH CHRISTIAN SPIRITUALISTS' SOCIETY.—Services will be held at "Knuston Villa," Saltash, on Sunday mornings at eleven o'clock, Sunday evenings at six o'clock, and on Wednesday evenings at seven o'clock. Séances are held on Tuesdays at seven o'clock. The committee hope in the not far distant future to be in a position to erect an edifice for public worship.

Le Messager copies from *Le Revue Scientifique* of Paris, a remarkable article from the pen of the Governor of Roches, upon the levitation of the body, at the close of which it is said: "We have not the right to refuse the spiritual explanation of this phenomenon, for it is not absurd; neither have we the right to accept that explanation at once; that would be to mistake the character of positive science."

EXPOSURES.—Almost daily we run across some article in the secular Press, under the heading of "Spiritualism Exposed." Well, we have not the least doubt in the world that something has been laid bare. Often this is merely the ignorance of the medium for entering into a packed circle, or the infantile stupidity of the circle; but in no case can Spiritualism be exposed when such exposure is exulted over as its destruction.

As Dr. Slade has now returned to Europe, after an absence of several years, it may be interesting to quote what *Truth* thinks of his persecutor, Dr. Ray Lankester, whose action keeps this well-known medium from giving those in England the benefit of his psychical powers:—"A conversation with him makes you long for the society of a healthy fool, provided the fool had never seen a laboratory or a microscope. The Professor is an incomplet formation. He would be a far pleasanter man, not if he knew less, but if he knew just a little more."

THE EXPERIMENTAL RESEARCH SECTION

OF THE

LONDON SPIRITUALIST ALLIANCE

Has been established with the object primarily of—

Promoting systematic research by experts, including (a) the encouragement of exact methods of inquiry; (b) the accurate recording of observed facts; (c) the regulation of admission to and the graduation of circles, so as to afford a complete and progressive course of investigation and instruction; (d) the more careful treatment of mediums, and (e) the publication in the Spiritualist Press of carefully tabulated results.

And secondarily of—

Assisting inquiry into Spiritualism either by (a) directing inquirers, where necessary, in a preliminary course of reading; (b) advising in the formation of private family circles; or (c) where practicable furnishing introductions to already organised circles.

Members of the London Spiritualist Alliance are eligible for election to the Experimental Research Section. The minimum subscription to this section is £1 ls. per annum, payable in January for the current year, but it is hoped that persons interested in the extension of research will contribute to a special fund for that purpose.

The members of the Research Section are divided into four grades, viz. :—

1. CIRCLES OF EXPERTS,
2. ELEMENTARY CIRCLES OF INVESTIGATORS,
3. INQUIRERS,
- all under the direction of
4. A CENTRAL COMMITTEE OF CONTROL.

Circles of Experts will study, at their own discretion and opportunity, special groups of phenomena. They will especially direct attention to the means of securing the best conditions of observation. Their experiments will be such as could not safely be made in a less harmonious circle, or by less experienced persons. They will so experiment as to throw light on perplexing problems, and generally to add to our now scanty store of knowledge as to the methods employed by the invisible operators, the results of whose action we are all more or less acquainted with, but of whose methods of operation we know almost nothing.

Inquirers into Spiritualism, upon becoming members of the Research Section, will, if desired, be introduced to some Expert who will give the necessary advice and guidance; will direct their reading, if required; will give help in difficulty, and generally act as Mentor and sponsor to them, until, in due time, they become fit to take their place in an elementary Circle of Investigators. As circumstances allow, inquirers will be drafted into such a circle, or if it be preferred they will be advised and directed in the formation of a private circle.

GENERAL RULES.

All groups of circles of whatever degree are subject absolutely to the direction and governance of a Central Committee of Control. The names of all who desire to take part in these circles will be submitted to that Committee, and the election will be by ballot. Great care will be exercised in the selection of suitable persons, and their arrangement in circles so composed as to secure the utmost possible harmony. These circles will meet, each at its own convenience, in private houses for the most part, and their proceedings will be strictly private. They will be conducted by an Expert Director chosen by the members and approved by the Central Committee of Control. Accurate minutes of all proceedings will be kept by a Recorder; and these minutes, verified at the opening of each meeting, will be submitted at stated intervals to the Committee of Control, who alone will decide as to their publication. No publication will be permissible without the sanction of the Committee; and from its decision there will be no appeal. Each member of the various circles will pledge himself to keep all proceedings strictly private until authority is given for publication. The names of the persons who constitute a particular circle need be known only to themselves and to the Committee of Control.

PLEDGES REQUIRED.

Those who wish to take part in this work will be invited to pledge themselves

1. To an ungrudging assistance, within reasonable bounds, to any fellow member who may be assigned to them for guidance.
2. To sink absolutely any private or personal feelings that may in any way be thought likely to interfere with the perfect harmony that must characterise an inquiry of this nature if success is to be attained; or that may be at variance with the spirit in which alone this investigation can be profitably undertaken.
3. To obey, and submit to the reasonable control, of the Central Committee of Control, which is charged with the administration of this plan, and to preserve a faithful reticence as to any results obtained in any circle, until the records are published by order of that Committee.

No expression of opinion as to theories which may be held to account for observed facts, or acceptance of any special form of belief, is sought from any member. The Central Committee of Control, however, regards psychical facts from a Spiritualist point of view, though it is by no means bound down to any special theory, and may, indeed, receive and canvass any that may be proposed; and the Spiritualist Alliance, as its name implies, is, as a body, professedly Spiritualistic.

CENTRAL COMMITTEE OF CONTROL.

The constitution of this body, together with other details explanatory of the general scheme of work, will be found in the pamphlet entitled, "Spiritualism at Home and Abroad." Persons wishing to join the Experimental Research Section are requested, if already members of the London Spiritualist Alliance, to apply to the President, 16, Craven-street, Charing Cross, S.W., who will enter into further communication with them on the subject. If not members of the Alliance, application for such membership should first be made to the Hon. Sec. at the same address. On election, the new member of the Alliance will be eligible for admission, if approved by the Central Committee of Control, to the Experimental Research Section.

ADVICE TO INQUIRERS.

The Conduct of Circles.—By "M.A. (Oxon.)."

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct sances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitchings of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly. Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

The following are a few books which will prove of service to the inquirer. They can be obtained by members from the Library of the London Spiritualist Alliance, or they may be purchased of the Psychological Press (see advt. pages), 16, Craven-street, Strand, W.C. :— Annual Magnetism (*Wm. Gregory*); Miracles and Modern Spiritualism (*A. R. Wallace*); Researches in Spiritualism (*W. Crookes*); From Matter to Spirit (*De Morgan*); The Debateable Land (*Dale Owen*); Footfalls on the Boundary of Another World (*Dale Owen*); Planchette (*Epes Sargent*); Proof Palpable of Immortality; The Scientific Basis of Spiritualism (*Epes Sargent*); Report of the Dialectical Society; Zöllner's Transcendental Physics (*Translated by C. C. Massey*, 2nd Ed.); Psychography ("M.A., Oxon."); Spirit Identity ("M.A., Oxon."); Higher Aspects of Spiritualism ("M.A., Oxon."); Judge Edmonds' Letters and Tracts; Primitive Christianity and Spiritualism (*Crowell*); New Basis of Belief in Immortality (*Turner*) Hints for the Evidences of Spiritualism (*M.P.*); Theosophy and the Higher Life (*Dr. G. Wylde*); Mechanism of Man, 2 vols. (*Mr. Sargent Cox*); Startling Facts in Modern Spiritualism (*N. Wolfe*); Arcana of Spiritualism (*Tuttle*); Spirit Teachings ("M.A., Oxon."); The Use of Spiritualism (*S. C. Hall*); Spiritualism at Home (*Morell Theobald*); Pioneers of the Spiritual Reformation (*Howitt Watts*).

These are but a few volumes of a very extensive literature. Not counting pamphlets and tracts, upwards of 2,000 volumes on the phenomena and philosophy of Spiritualism have been published since its advent. It is therefore manifestly impossible to do more than allude to the fact here.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

PROFESSORS TORNEBOM AND EDLAND, THE SWEDISH PHYSICISTS.—“Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages.”—*Aftonbladet* (Stockholm), October 30th, 1879.

BARON CARL DU PREL (Munich) in *Nord und Sud*.—“One thing is clear; that is, that psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the morsel of slate or lead pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write, and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are therefore, although invisible, of human nature, or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions.”

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—“Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent.”

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—“I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me.”

DR. ROBERT CHAMBERS.—“I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters.”—*Extract from a Letter to A. Russel Wallace*.

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—“Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months” (this was written in 1858), “had more striking evidences of that agency than those given in the work in question.”

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—“I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and consentaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up.”—*Clerical Journal*, June, 1862.

PROFESSOR GREGORY, F.R.S.E.—“The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory.”

LORD BROUGHAM.—“There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism.”—*Preface by Lord Brougham to "The Book of Nature."* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: “1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications.”

PROFESSOR BARRETT, F.R.S.E.—“I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them. . . . Nevertheless, loyalty to truth compels me to acknowledge the evil and the good that have come under my own observation. . . . So far from Materialism being true, I do not believe a single person has ever yet lived on this earth who has truly and heartily desired to know if an intelligent and personal existence be possible without our present bodily organism and has steadily set himself to solve this supreme question with

all the help he can gain from every source,—I say I do not believe any such earnest seeker after truth has ever failed to obtain a clear and definite answer in the affirmative.”

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—“I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated ‘magnetic,’ ‘somnambule,’ ‘mediumic,’ and others not yet explained by science to be ‘impossible,’ is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to.”

CROMWELL F. VARLEY, F.R.S.—“Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception. . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: “Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence.”

ALFRED RUSSEL WALLACE, F.G.S.—“My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer.”—*Miracles and Modern Spiritualism*.

DR. LOCKHART ROBERTSON.—“The writer” (i.e., Dr. L. Robertson “can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil.”—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—“No one can doubt that phenomena like these (Phrenology, Homoeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science.” These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: “We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family.”

CONJURERS AND PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium. We give the testimony of one of them:—

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, regarding which he said:—

“In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room that mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled.”